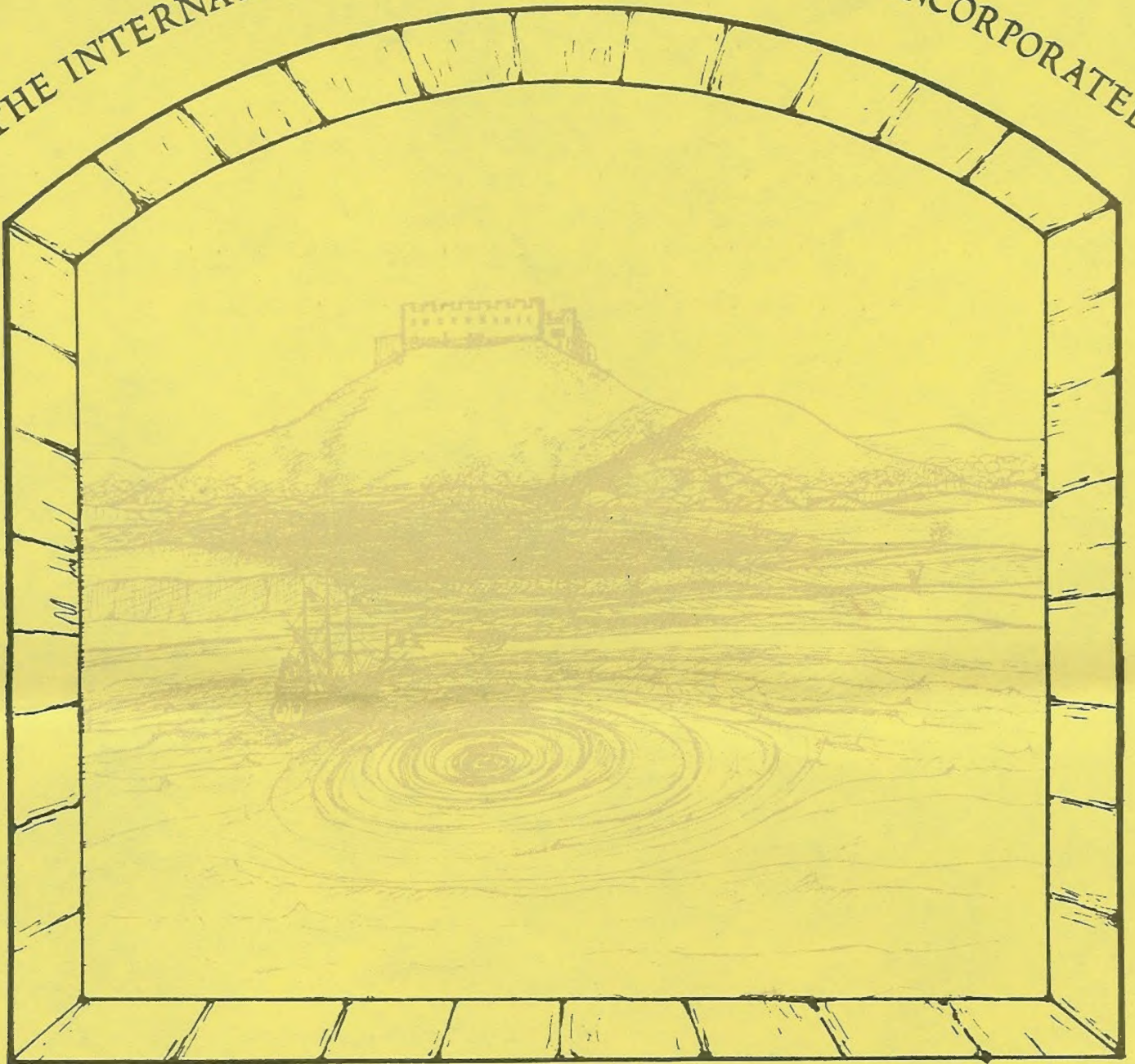


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 30

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

It is not possible to divorce Martinez's **General Doctrine** from the system of Ceremonial Magic practiced by the members of his **Order of Elus-Cohen** and which is known under the name "**PARTICULAR DOCTRINE**". The General Doctrine gives a structure of creation in which Archetypal Man occupies a position which has been lost through the Fall and which must be regained by Man. The Particular Doctrine gives the *practical steps* through which Man may work at the re-integration of the individual and at the re-constitution of the Archetype.

Let us then examine briefly the main lines of this Particular Doctrine through which Martinez, a person of no great culture nor of high social position, was able to convince the mighty of his time of the truth of the sometimes seemingly farfetched tenets of his General Doctrine.

Here is a point that should always be kept in mind: *Why should Martinez, who certainly had no great eloquence -- but an atrocious style and uninspiring manners -- have been able to get such a following of worldly wise high-ranking military gentlemen, aristocrats and businessmen? The doctrine he taught was abstruse, sometimes even preposterous-sounding. And yet, all who became his followers remained unflinchingly faithful and loyal to him even, as was the case with Saint-Martin, when they decided that his way was not theirs. No one ever turned round to say he was a fraud or a false prophet. The only possible reason for this loyalty is that Martinez could offer irrefutable proofs of his authority. These proofs were to be found in the "Operations" of the Order Elus-Cohen.*

In examining the nature of these operations, it is essential first of all to place them in their proper sphere. To many superficial students, Martinez was simply a "magician" and the mystery surrounding the Works of the Elus-Cohen tended to give the impression that their Rites were somewhat tenebrous. In fact, however, they took place within the general framework of an essentially Christian and sacramental way of life. In the "Breviary of the Réaux-Croix"(1) we find Invocations directed to God the Father, to the Son, to the Holy Ghost and to the Virgin Mary. Practically all the "Operative Conjurations" ended with the formula: "In the Name of the Father Creator, the Son Redeemer, the Spirit Preserver..."

Let us mention in passing that there is nothing surprising in the Christian background of this Theurgy. Henry Cornelius Agrippa and others have stressed the potency (?) of Christian Formulas. Martinez remains thus in the great Rosicrucian Tradition of the 15th, 16th and 17th centuries.

(1) Some of the prayers from the 'Breviary' can be found in **The Martinist Tradition, vol two, by Rene Cossey**. It is possible that the entire 'Breviary' may be translated and published in English.

Martinez's rituals, on the other hand, are entirely different from all previous traditions. In no other system do we find the quarter-circles, the half-circles and the multiple circumferences of the operation carpet. Martinez's comprehensive table of 2,400 names, characters and hieroglyphics has nothing in common with the Angelic Seals of the ancient Keys of Solomon. Instead, we find the classical planetary seals, the names of the Apostles, the Divine Names of the Qabalah, the names of the Angels of the Elements, of the Days, of the Hours and of the Seasons. We may say therefore that a major part of the Martinezist system of evocations is peculiar to Martinez.

But what were the "operations" of that system? They fall into two main categories:

- a) EXORCISMS designed to control and impede the demoniacal action in the Cosmos, to fight its effect on men, to eliminate its power over the "operator" and his assistants, to end or limit certain plagues of Mankind and to counteract the operations of Black Magic.
- b) CONJURATIONS designed to bring the Operator in contact with the Angelic World and with the Holy Assembly or Communion of Saints where he will select respectively Patrons and Guardians. As he rises in the Universal Order and receives successive Ordinations, the Elu-Cohen is able to contact higher and higher hierarchies. All these contacts must be confirmed by the phenomenon called "passes" with the apparition of certain luminous hieroglyphics or with audible communications.
- c) In addition to these two main categories of operations, there are some beautiful prayers, very mystical, asking God's Grace and assistance in achieving re-integration.***

All ancient traditions point in the same direction. The Initiate rises from plane to plane, from sphere to sphere, in a world invisible to the eye. At each and every step, the Initiate must pronounce the WORD and show the Seal or Mark in order to be permitted to enter the higher sphere by the Angel who guards the Portal. The Martinezist system follows the same pattern. The words and seals are knowledge, the secrets, the mysteries that must be penetrated to accede to these spheres.

When the cells of the Archetype were separated and dispersed into matter by the Fall of Man, they were also separated from a completing element that remained on the Divine Plane. The Hebrew word for Spirit:- RAUCH, and Soul:- NEPHESH, have different genders and this gave rise to the doctrine of the Mystical Marriage between the Spirit and the Soul. It is that **mystic union** between Man's Spirit and the supplementary principle existing on the Divine Plane that constitutes the ultimate aim of the Martinezist operations.

This then was the secret of the mysterious authority of

Martinez. His Initiates were privileged to witness the Master at work and to witness the manifestations establishing and confirming the success of the communications with the invisible. What were the details of these manifestations? The outside world will never know. They were too sacred to the Initiates to be discussed with the profane - even with the members of the lesser degrees. Louis-Claude de Saint-Martin, who showed some drawings of passes observed by himself, to Baron de Gleichen, never did talk much about them. He restricted himself to affirm that in what he saw : "signs of the Repairer (Christ) were manifested."

These manifestations must have been pretty convincing for from that moment, the Initiate always showed respect and obedience to Martinez in spite of his human foibles. After this "demonstration", the disciple worked to achieve similar results by himself. If we consider that it took Willermoz nineteen years to achieve personal results, we will understand that Martinez's authority in the matter must have been quite remarkable if he could inspire a disciple to practise that length of time without any tangible form of reward.

(Before closing, enquire whether the brethren wish any part re-read.)

**** A Ritual of Exorcism has been published by Rene Cossey in The Martinist Tradition, volume one, for those interested.*

-o-o-o-o-o-o-o-o-o-o-

Brothers & Sisters, Greetings!

#109

We said last week that, apart from forms of prayers, the Theurgic Operations of Martinez fell into two main categories: exorcisms and conjurations. It is not our intention to go too deeply into the details of these operations which would require a study of Practical Magic that would be out of place in our Conventicles. The Brothers and Sisters interested in the subject should follow this study on their own. Many books are available on the subject. We can recommend those of Papus and Eliphas Levi, as well as any good treatise on the "Keys of Solomon" and the Magic of Abramelin.

Let us simply list the 10 operations of the Elus-Cohen:

- 1) Cult of Expiation
- 2) Cult of Personal Grace
- 3) Operative Cult against the Devils
- 4) Cult of Prevarication and of Conservation
- 5) Cult directed against war
- 6) Cult of Opposition to the Enemies of Divine Law
- 7) Cult for the Descent of the Divine Spirit
- 8) Cult of consolidation of Faith and of perseverance in the Divine Spiritual Virtue.
- 9) Cult to secure the Conciliating Spirit of God within oneself
- 10) Cult of Annual Dedication of all operations to the Creator.

In this list, the word cult should be understood as "Rite".

Although mainly traditional, the Magic of Martinez had a few special features. The "Magic Circles" are more in the nature of figures of a superphysical world than an object of protection as in conventional magic. They are in fact a sort of "spatial model" in which and upon which the Operator intends to work. The Luminaries are less sources of light of a decorative or symbolic nature than once again figures or models within which are condensed invisible presences, those of distant operators working in sympathy with the actual Operator or of deceased or superhuman Protectors, evoked by the Rite.

There is no sword and no metallic items used in the operations, the incense burners being replaced by an earthenware dish. The participants removing their shoes in exchange for cork-soled sandals. The protective pentacles which are usually made of gold, silver, lead or tin are replaced by a small shield of virgin parchment.

There is one more particularity in Martinez's Rites: the "Potent Names" of all traditional forms of magic, which are usually the names of Spirits from Beyond, of Angels, Genii, gods, etc.. are replaced by the names of Patriarchs, of Apostles and of Angels. This was part of Martinez's "Christianisation" of Magic. He was in a way extending the practice of the Christian Churches themselves which had gradually introduced cults of Saints in order to replace the pagan cults that had survived the spread of Christianity.

Through these Rites, the Elus-Cohen could and did enter into contact with the Invisible from which they received by means of "passes" or manifestations, and without any intermediary, answers and instruction. The identity of the Intelligence thus contacted was hidden under such names as "la chose" (meaning the Thing), "l'Agent Inconnu" (the Unknown Agent) or the Philosophe Inconnu (the Unknown Philosopher).

This Unknown Agent is said to have inspired Saint-Martin's early books and to have given numerous instructions.

DISCUSSION

Next week, instead of revising the work of the past several conventicles on the doctrine of Martinez and the Rites of the Elus-Cohen, we shall examine some parts of the ritual from the **Order of the Knights of Saint-John**, a theurgic Order- descended from the Elus-Cohen, and to which many of you belong. In so doing you will be able to discover whether you have acquired any new understanding of "the works of the day".

Before closing this chapter, however, let us recapitulate in our minds, all that has been said about Martinez's doctrine. We will find that the Theurgy of the Elus-Cohen, given as it did, in accordance with the doctrine of Re-integration, precedence to the superior elements of Mankind (already re-integrated with the Archetype), rather than to non-human entities abiding in the Worlds of the Beyond. Thus in full

agreement with the occidental tradition, in the mysterious "Kingdom" promised to him, Man remained that which he was conceived and emanated for by the Creator : the KING.

Let us emphasize once again the overwhelming spiritual and moral superiority of Martinez's Réaux-Croix over the innumerable sorcerers-apprentices and magicians of all times. **Their motives were of the purest.** They did not invoke the assistance of the Beyond for any form of material or sensual success. Their sole desire was to have a glimpse beyond the "veil" lifted for a moment, of the Gates of the Celestial Jerusalem, the fabulous "city of beatitude", the Kingdom of an eternal morning.

DISCUSSION

-O-O-O-O-O-O-O-O-

Brothers & Sisters:

#110

Tonight we are going to have a look at some parts of the rituals of the three degrees of the **Order of the Knights of Saint-John**: Novice, Squire and Knight. Most of you here belong to this Order and you will be able to see whether the knowledge you have acquired about Martinez's Doctrine will enable you to understand them better.

In the opening of the degree of Novice, the Herald is requested to invoke the INVISIBLE MASTERS of the Order. The term Invisible Masters could mean many things. To you, however, it can only mean those whom Martinez calls "Regenerated Minors" and who are the High Initiates of the Order who have attained Adeptship and have reintegrated with the Archetype. They are now the Masters, members of the Holy Assembly who "exist" on a plane of high astrality.

"O ... of ... Past ... have ... the S... L... and have ... in ... activities ---"

We see here that the invocation is addressed specifically to the Regenerated Men, who, during their earthly existence, participated in the works of the Elus-Cohen, our spiritual ancestors. The S... L... they knew was the manifestation of the Unknown Agent in the Temples of the Elus-Cohen. These manifestations were usually of a luminous nature, in the form of "glories", and the word L... is used here both literally and symbolically to describe the manifestation and the knowledge it supplied.

You will have noted that although the luminaries, dedicated to the attributes of the Sovereign Architect, are lit early in the ritual, the other lights are not lit until the invocation is over. It is only after this invocation that these candles are lit. We shall remember that to Martinez, *the flame of candles constitutes the effigy of a higher world, a place where the Invisible Presence can condense.*

By lighting the candles after the invocation, the Preceptor gives an abode to the invisible presence of the M... invoked. Once the last candle is lit however, the B.I. invites the brethren to form the c..., symbol of a vortex carrying our raising aspirations and also model of a world above where the ascending aspiration of the participant can meet the descending astral influence of the Masters. Then, in the words of the B.I. :

"Let us raise our t..., our h... and our W... , ... the PRESENCE of ... I... M..."

The lights are lit, the abode is ready and the c... creates a vortex uniting the 2 planes. We are therefore in the PRESENCE of the I... M... . A reverse process takes place in the closing when the invoked M... are released whilst the lights are extinguished within the c... .

In the opening of the works of the degree of Squire, we hear for the first time the name of U... S... applied to the I... M... . Then comes the invocation which is extended beyond the realm of Regenerated Minors as it calls first of all on the "U... A..." which is said to be the "I... C... who manifested Itself u... o... M...". We have here again a reference to the manifestations occurring in the Temples of the Elus-Cohen. Furthermore, the M... are named:

XXX, called here the Sovereign Founder of the Order, the Knights of Saint-John being considered as a continuation of the Order of Elus-Cohen.

YYY,
ZZZ,

and all the others are grouped under the heading of Faithful Knights of Truth. In the closing of the Works of the Squire's degree, the prayer of thanks also extends beyond the realm of Regenerated Minors, the U... A... having been invoked, it is fitting that he should be thanked. The Preceptor says:

... "O REGENERATED MEN, P... evolving towards the I..."...

We know indeed that according to Martinez, the Regenerated Minor is still evolving as he has not reached the top of the hierarchy. Then, the thanks are extended more especially to the "U... M..., perpetually ... in the ..., D... and v..."

In the Knight's Degree, the Invocation begins with the I... B... and equates it with Iesous, or Jesus. "S... of the C... I..." . This underlines the predominantly Christian character of the Knights of Saint-John, without eliminating the possibility of other saviours in other religions. The invocation descends then to the level of the Regenerated Minors, the Masters, who are named in the second degree and accompanied by all the unnamed Regenerated Ones.

Other parts of the rituals reflect the masonic affinities inherited from the Elus-Cohen. The Tyling of the Temple, the question

of the H..., the T... Lights and other details are found also in masonic temples. At the present time, the Knights of Saint-John has no ties with freemasonry but it has inherited a tradition which originated in a period of the 18th century when many masonic rites were being formed and which went on evolving chiefly in France and other European countries where freemasonry has not got so rigid a structure as in Anglo-Saxon countries and where it is not always easy to know exactly where masonry ends. This subject will be more easily understood during the study of the History of Martinism, starting at our next conventicle. (In the next Liber.)

This history will be fairly comprehensive and in order not to clutter our minds too much with lengthy lectures, it will be spread over several weeks.

DISCUSSION

Closing.

-O-O-O-O-O-O-O-O-O-O-

We are now about to begin our series on Alchemy and present hereunder the first instructions. In the immediate beginning we will have to devote a little time to understanding the Alchemical Vocabulary!

Respected Postulant:

111(A)

In various preceding lessons, especially those carrying the suffix (H), we have considered some of the essential principles on which the Hermetic Philosophy is based. Continuing our introduction, we shall begin to consider the practical operation of some of the principles of Alchemy. It will be necessary for us to establish in our minds, many important definitions.

The word "alchemy" is from Al and Chemi, fire and the god or patriarch, also from Khem, the name of Egypt, thus meaning in one sense, the "fire of Egypt" ... in a literal rendering: the essence of Nature's mysteries. Rosicrucians* of the Middle Ages like Fludd, Paracelsus, Aquinas, Von Helmont, Vaughn and others, sought for the "hidden spirit" in every form of matter. Alchemists have been accused of charlatanry, but such men as Roger Bacon, Agrippa, Khunrath, and the Arabian Geber (first to introduce into Europe the secrets of modern chemistry) can hardly be called imposters. Scientists today, who are remodelling the text books on physics on the basis of the atomic theory of Democritus, as reformulated by John Dalton and our present-day researchers, conveniently forget that Democritus of Abdera was an alchemist. Olas Borrichus states that alchemy dates from the most remote times.

Further, we may also state that as the Hermetic Art has been preserved to the generations succeeding the Ancients through the Qabalah, our study in this Art will to a large extent be a study of many parts and phases of the Qabalah itself, this latter being the ANCIENT TRADITION based on the single dogma of Magism.

One of the principal means of interpretation of the Qabalah is an understanding of the Sephiroth, which we will study in later instructions. The principle item for us to keep in mind in connection with them, as we proceed, is the doctrine that "the visible is to man, the proportional measure of the invisible."

From what we know from our Martinist studies, and from the study of Natural Philosophy or Physics, we observe that EQUILIBRIUM IS THE UNIVERSAL LAW, and is the result of the opposition of two forces ... hence the esoteric principle underlying the Sabbatical idea. God worked. He created. Then he rested. God's creative activity and the resultant activity of His creation; the opposition between ADAM Kadmon (or the Cosmos in the form of Man; i.e. the Macroposopus) and The Absolute, is GOD'S REST, THE NIGHT OF BRAHM, GOD'S SABBATH.

In God we comprehend:

- a. Stability and Movement.
- b. Necessity and Liberty.
- c. Order Dictated by Reason, and Self Rule of Supreme Will.
- d. Justice and Love.
- e. Severity and Grace.
- f. Mercy and Benignity.

The Equilibrium of the Divine Mind, or the Mentalism of the Absolute expressed as male in one phase and female in the other, is maintained by the Supreme Will which is also Absolute Reason, and this principle is the "foundation of all religions and sciences; the primary and immutable idea of things." It is the ultimate aspect of Mastership, to which all Masters lower in the Hierarchical scale aspire.

It is in this concept of His mentalism that God made man in his own "Image" ... that is, a "reasoning creature".

To mundane science, creation is the result of mechanical process; to the Hermetist it is the Principle of Generation in manifestation. All proceeds from the egg, cosmic or protoplasmic. All animal and human production is oviparous. Generation occurs through the interaction of the Active Principle and the Passive Principle. The nature of the former is to diffuse; of the latter to collect and make fruitful.

Creation is the habitat of the Creator..Word. In creating, the Generative Power and the Productive Capacity unite; the Binary becoming Unity by the conjunction. The WORD is the first-BEGOTTEN, not the first-created Son of God.

In proceeding further in this study we must keep in mind that we are entering the very Holy of Holies of Hermeticism and the Lesser Mysteries, and while we are told that if we seek, we shall find, and that if we knock it will be opened unto us, nevertheless we must also remember that only those who sense the holiness of Hermetic Art and Truth will understand what they find ... and to all others the mysteries of Hermetics and Qabalah will remain forever sealed. Sancta Sanctis.

It was for this reason the Alchemists concealed their knowledge under symbols and chemical nomenclature, incomprehensible except to Initiates. Ordinarily, the purpose of Hermeticism and Alchemy is understood to be the ability to change Lead, Mercury, or Silver into Gold, to gain the secret of the Universal Medicine or Elixir of Life.

This was termed the "GREAT WORK." The Magnum Opus

The secrets of the Great Work are three: Religious, Philosophical and Natural.

Thus ... the Alchemical, Philosophical or Hermetic Gold is:

- a. The Absolute and Supreme Reason in Religion,
- b. The Truth in Philosophy,
- c. The Sun in Nature,
- d. Perfect and Pure Gold in the mineral and subterranean world.

The profane believe that the Alchemist searches simply for mineral gold.

In reality, the Great Work is the search for the Absolute, the Great Central Sun of Cosmos.

But to whoso attains the knowledge of the Absolute, the Great Central Sun, or the Pure Gold of Cosmos. comes also the material results alluded to by the ignorant.

The UNIVERSAL MEDICINE is the medicine of the soul, which is the Supreme Reason and Absolute Justice (a);

- (b) Mathematical and practical Truth for the Mind,
- (c) The Quintessence, a combination of Light and Gold, for the Body.

Gold is also defined as "an emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection on the superterrestrial plane."

Of the "Philosopher's Stone", or the Lapis Philosophorum as it is termed, little more may be said than what has already been given. This is the central mystery of Hermeticism and the Rose+Croix and may not be written down or even uttered but must be known and understood only by those who have earned the right to it, and in such hands it will be safe. At best it may be defined as "a MYSTERY" known only to the successful, practical occultist who has experienced its power.

The striving for the attainment and the degree of its accomplishment in regard to the principles just described, that is, the "Great Work", was known to Alchemists, and is known to modern Initiates as the "Work of the Sun".

In the furtherance of the Great Work, the Alchemists while knowing that all the Worlds composed one unit or whole, nevertheless used terms to express the dual or spiritual and physical phases, thus the terms Superius and Inferius designated the

- a. Above and Below,
- b. Internal and External,
- c. Celestial and Terrestrial.

Each item while appearing to be two ... is in reality ONE.

Sometimes a third phase was used, known as the intermediate, referring to the environment of the physical world, in distinction to the lower and nature phase of the same. Thus the prima materia of the Magnum Opus is,

- in the (a) Superior World ... Enthusiasm and Activity,
- (b) Intermediate World ... Intelligence and Industry,
- (c) Lower World ... Labour. And in
- (d) Science ... it is SALT, SULPHUR and MERCURY.

These three, in turn volatilized and fixed, compose the AZOTH of the Alchemists. Azoth may be further defined as the "Fire of the Salt," "The Universal Creative Principle of Life."

Salt, Sulphur and Mercury comprise what are known as the "THREE SUBSTANCES".

- a. Salt, alchemically, is the Will; Wisdom. (See Matt V-13; Luke XIV:34).
- b. Sulphur, alchemically, is the Principle of Love, the Invisible Fire.
(See 1 John IV:8; Matt XX:34; Eph V:2; 1 John IV:13; Prov VIII:35; 1 Cor XIII:2).
- c. Mercury, alchemically, is the Astral Light ... the Principle of Mind; the Spiritual Quintessence of all things.

The correspondences are as follows:

- a. Salt, with the elementary form of Earth.
- b. Sulphur, with the elementary form of the Fire.
- c. Mercury, with the elementary form of the Air and Water.

Now, the Great Work consists of this: the creation and recreation of MAN, in and by himself, by which he gains full and perfect control of himself, his faculties, potencies and powers, enabling him to regulate and control the present, and arrange and fix his future. It gives him complete liberty of WILL, and enables him to function in the powers of Azoth, and further gives to him who triumphs, the power to wield the Universal Magical Agent.

This Universal Magical Agent has been referred to in this instruction and elsewhere in the Rosicrucian and Hermetic philosophies as Prima Materia. By the name now given, it will be known to us as the principle that determines the forms maintained by the modifiable Substance we term Cosmic Root Substance, and it is by the knowledge of this magical agent that the transmutation of metals is attained.

In the practice of transmutation, the Hermetic Art includes two operations, one of a spiritual nature; the other of a material, dependent one upon the other ... but principally the material is dependent upon the spiritual.

The Hermetic Art in its entirety was found complete in the engraving on the Smaragdine Tablet or Tablet of Emerald. In that tablet the instructed can read the following:

"Thou shalt separate the earth from the Fire, the subtile from the gross, gently, with much industry.

"It ascends from earth to Heaven, and again descends to earth, and receives the force of things above and below.

"Thou shalt by this means possess the glory of the whole world, and therefore all obscurity shall flee away from thee.

"This is the potent force of all force, for it will overcome everything subtile, and penetrate everything solid.

"So the world was created." (Students are asked to re-read the explanation of the Martinist Pentacle in Liber 3.)

As you have previously been told, the alchemists and illuminati concealed their ideas and knowledge under symbolic and figurative expressions, intended to prevent those who were not entitled from receiving the arcane and mystic science. Thus we note the following:

Gold is symbolized by the Sun ... King.
 Silver is symbolized by the Moon ... Queen.
 Mercury is symbolized by the Man-Woman, winged and bearded, and seated on a cube, crowned with flames.
 Salt (or Matter) is symbolized by the Winged Dragon.
 The Metals in ebullition are symbolized by the Lions of different colours.
 The entire Hermetic Art is symbolized by the Pelican and the Pheonix.
 The Hermetic Art as a Religion began with the Hierophants of Atlantis and Egypt.
 The Hermetic Art as a Philosophy began with the Alexandrian and Pythagorean Schools.
 The Hermetic Art as a Science began with demonstrable laboratory processes of Paracelsus, Flamel, Lulle and the notable Alchemists.

The Science of Hermeticism alone, will be unintelligible to any student. Only those who probe deeply into philosophy, by the light of the Spirit of the religious phase of the Art will understand. In alchemical parlance such a one will become a King of the Elementary World, for the great agent of the "operation of the Sun" is the force we have previously described as the Universal Magical Agent. This agent is the Spiritual, Fiery, Motive Power; known to the Hebrews and to some moderns as the OD Force, to others as the Essential Astral Light. It is the Secret Fire, living and philosophical of which all the Hermetic philosophers write with the utmost reverence and reserve. It is the Universal SEED, the secret of which was profoundly and carefully guarded, and known only under the figure of the Caduceus of Hermes.

The Sun we will always hold in mind under different aspects. "In itself it is the symbol of Wisdom, the Center of Power, or the Heart of things. The Sun is a center of energy and storehouse of power. *Each living being contains within itself a center of Life, which may develop into a sun ultimately.* In the heart of the regenerated man, the Divine Power stimulated by the Light of the Logos, GROWS INTO A SUN WHICH ILLUMINATES HIS MIND.

The Natural Sun is the center of all powers contained in our solar system.

The Spiritual Sun is the sun of grace, the Logos or Christ Principle.

Our terrestrial sun is the image or reflection of the invisible celestial sun; the latter is in the realm of Spirit, what the former is in the realm of Matter but the former receives its power from the latter.

The Alchemical SEED is the germ, element, or power, from which a being may grow. Thus, there are germs of Elementals, Minerals, Plants, Animals, Human Beings and Gods.

We have stated that the Hermetic Art is symbolized by the Pelican and the Phoenix. The Pelican is always shown feeding her young ones with her own blood, accompanied by the motto, Ut vitam Habeant. It is one of the Hermetic symbols of the Divine Child born of the Universal Seed.

The Phoenix is the fabulous bird symbolizing death and regeneration, rising from the ashes. Thus the Hermetic Art comprises the mysteries of birth, death, and regeneration of man, accomplished under the Oculus or Eye of the normal consciousness, and the Oculus Divinus or the EYE of spiritual consciousness and knowledge. This is the symbol so familiar to Initiates and Masons, although the esoteric significance is not taught to the latter and is known simply under the name of the "All Seeing Eye."

The Normal eye, and the Astral Light are both designated as the Oculus Naturae.

Now, note this particularly:

Dead Matter is the name applied by the Initiates to ALL LIVING BODIES in the NATURAL state, or as found in Nature.

Living Matter is the name applied to substances assimilated and magnetized by the science and will of the operator, and thus regenerated.

This constitutes the greatest truth in the Grand Hermetic Arcanum, indicating that to the Initiate, the Great Work is vastly more than a mere chemical operation, it is a real creation of the human word initiated into the power of THE WORD OF GOD.

* Please note that whenever we refer to the Rosicrucians or the Rose+Croix, we are speaking about the Rosicrucians of the Middle Ages and not of any modern-day organization using this name.

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SAR HIERONYMUS AND THE FUDOSI - continued.

DANTINNE, ROSICRUCIAN

In the discussion of the initiatic career of Sâr Hiéronymus, we have to leave out a testimony which I had first thought to be essential: that of his daughter, Marie-Louise, to whom I have just referred on several occasions on the subject of his secular life. Contrary to my hopes, she regretted that she was unable to tell me anything about it, not out of duty or because she liked secrets, but simply because she did not know any more than what others had told her about it, which was very little. Her father never shared his memories of occultism with her. It turned out that the little I knew myself in the beginning was already much more than she knew on the subject.

In Péladin's sphere of influence, and carrying on from there and, going by what he said, in the long line of Rose-Croix orders, or so-called Rose-Croix orders of the XVIIIth Century, Dantinne was therefore a Rosicrucian. All his life he dedicated himself to restoring and preserving the Rosicrucian heritage in the initiatic societies in which he worked, usually unknown and which regarded him as their venerable Emperor. He was also a Martinist, as we shall see. But I do not know whether he attended Masonic Lodges, although it seems probable to me that he did, albeit under the auspices of the occult rite of Memphis Misraïm, and I believe that as far as Masonry was concerned, he did not feel attracted to it. We will come back to Hiéronymus' connections with freemasonry later on. But for now, we are concerned with rosicrucianism, or indeed with the Rose-Croix where, after Péladin, but in his own way, Hiéronymus enjoyed great success between the two wars in Belgium and its neighbouring countries. First of all in Belgium, as we have just seen, where in 1919 he took over Péladin's torch.

Since the third chapter devotes much space to this question, I will only say in a few words about it now to give a general outline of the movement. The Catholic Rose-Croix, also known as the Rose-Croix of the Temple and of the Grail, had three degrees: squire, knight, commander.

Dantinne's re-emergence remained faithful to this system as well as to the constitution of the order. But in 1923 the University Order of the Rose-Croix was formed as a stepping stone to the Catholic Rose-Croix which from then on was referred to as Universal or Inner. The University Rose-Croix, mainly reserved for students, was divided into 9 grades according to a classical system based on the former Rose-Croix d'Or. Having gone through the first nine degrees, the initiates could request admission to the inner Rose-Croix.

To Hiéronymus, "The R+C is an order of Christian Knighthood which is faithful to the Christian tradition, and which considers itself to be the guardian of the Holy Spirit." This is how he defined its entire programme, which he endeavoured to bring to fruition in undertakings which we will see further on, amongst which the FUDOSI must be included first and foremost.

DANTINNE, MARTINIST

It would have been surprising, or even impossible for Dantinne not to have belonged to the main stream of the Martinism of his time, or not to have been enthusiastic about the theosophy and Christian Knighthood offered by Martinism, for he was a wise man of God, a Knight of the Grail, the unknown silent one in the "crazy years". He was indeed a member of the Martinists, but, probably for geographical reasons, that was quite late in time. He was a member of the Ordre Martiniste et Synarchique, and it appears that his initiator was George Lagrèze in 1934. Some indications lead me to believe that, after breaking away from Blanchard in 1939 (see next chapter) he joined the Traditional Martinist Order, of which Augustin Chaboseau was the Grand Master. However, again I do not know what his position was. I venture to suggest that he was an Unknown Superior in the strictly Martinist meaning of the word.

I would also like to note that in August 1939, Dantinne became one of the directors of the Qabalistic Order of the Rose-Croix, which was complementary to Martinism at that time, and of which Augustin Chaboseau became President at the same time, replacing Victor Blanchard. Thus, once and for all, the old quarrel of the two roses came to an end, although it is true that it had already calmed down for quite some time.

Finally, on the subject of Dantinne, Martinist, a direct testimony came to us from Jean Mallinger. It was found contained in a letter written by him before the war to Léon Lelarge:

"The Martinist Rituals, which are fervently
"Christic"(1) delighted our Master, who now
feels a great love for this Order through
spiritual harmony."

(1) Translator's note: pertaining to Christ as opposed to Christian.

Hiéronymus' tomb (which I will refer to again later) in Huy cemetery, has engraved on it, amongst other symbols, the Martinist Pentacle.

DANTINNE, FREEMASON?

Was Dantinne a freemason, or did he at least belong to a masonic organization at some time during his life? I have very little information on this, which is fairly contradictory. In his time, Péladan had hardly any sympathy for masonic mysteries and he went so far as to write "I think nothing of freemasonry if I don't despise it." It seems that his faithful disciple did not think much better of it, except for one of its branches.

A dignitary from the Grand Orient of Belgium wrote to me:

"Having known Dantinne personally (...) I would be very surprised if he had never been a Mason."

This brother also told me that Dantinne's name is not on the files of this organization either before or after the war. (However, it must be noted that the files of the Grand Orient of Belgium were completely destroyed by the Nazi invaders and that it has not been possible to completely reconstruct them.) If fact, I am convinced that Dantinne never went to the G. O. of Belgium, which, from the year 1871-1872, had abolished the obligation for its brethren to believe in the Grand Architect of the Universe and in his revealed will. I do not think that Dantinne belonged to either of the Scottish branches. This is not at all the case where the ancient and original ritual of the Memphis Mizraïm is concerned, which, at the time, was very much in vogue in Belgium and throughout much of Europe.

Many friends, all or almost all of whom worked with Hiéronymus within the microcosm of Belgium occultism, were members of this order, most of them as dignitaries, amongst whom Jean Mallinger and the faithful Lelarge must be included. All the officers of the FUDOSI were also members, and in particular, his two "colleagues" who were Imperators of the first triangle of the Federation: Victor Blanchard and Spencer Lewis. Let us note, finally, that the FUDOSI was constituted in the continuation of the convention of the Memphis-Misraïm of August 1934 and that two organizations drawing their inspiration from the order were represented in the Federation until 1935.

On several occasions, the correspondence in the Lelarge collection, written by Lelarge himself or by Mallinger, implied that Hiéronymus was indeed a member of the order. Several times, both of them refer to "F.". Dantinne". Finally, on May 28, 1933, Mallinger wrote to Lelarge, referring to Dantinne: "Does he think he is dying and does he wish to avoid a masonic funeral?"

So, was Dantinne a Freemason? I am very tempted to believe he was. But I also believe that his membership, still questionable, it is true, was very brief and that Hiéronymus did not very often attend

the Memphis Misraïm lodges of his day if he was a member.

Finally, let us mention that Dantinne was one of the organizers of the Pythagorean Order, also known as the Order of Hermes or OHTM, a kind of reconstitution of the ancient Pythagorean school, which had taken on some aspects of freemasonry, notably in the titles of its degrees. But it was strictly speaking neither a masonic order nor a masonic branch and its members willingly denied the title of masons which could sometimes incorrectly be attributed to them. (See following chapter on OHTM.)

A CURIOUS AND UNEXPLAINED DECISION

Possibly a freemason, but most certainly a Rosicrucian, Martinist, occult master and friend of God, Hiéronymus was all of these things, in depth and with all his heart and soul. That is why the decision he made one fine day in May 1933 seemed impossible to those of his friends who were occultists and who had just found out: Hiéronymus had decided to give up all esoteric activity! It was Dantinne in person who informed his close colleague, Mallinger, (in a letter which, unfortunately, I have been unable to trace), with absolutely no explanation. The little that is known of these facts is to be found in another letter from Mallinger to Lelarge, where the former admitted that he could not understand it and that he was in despair. Here, excluding the first paragraph, which has no bearing on this matter, is the text of that letter dated May 28, 1933, in which one cannot remain indifferent to the writer's emotion:

"The letter from F. .D... (brother Dantinne) which you sent to me with a stamp (I am returning the stamp for you to give back to him) brings me the bad news that our friend has decided to stop all initiatic activity, even R+C (Rose-Croix)? Is this possible? This is a terrible blow to me, and I am replying urgently to him, through you, in an enclosed letter in which I am begging him to reverse his decision.

"What could be the reason for it? Is it general lassitude? Is he tired of people? or, alas, because of the Church? I am asking him frankly. This news, coming from an initiate, who is a "sacerdos in aeternum" (an avowed priest) seems to me so staggering that I would like to believe it is a cruel test. It would be a terrible blow to the international R+C and for all the orders which are dependent on it. Do not tell him that you know of his intention but try to make him understand that his mission is not over and that we urgently need his exceptional advice and lum .. (wisdom). Or has he entered a higher order that we do not know of and which requires the sacrifice of all those he was with to gain entry? Alas, alas, what can we think or do? It is making me sick and dismayed and it has thrown me off balance... For it is he who gave me the light. Perhaps some people you know abused his kindness and he was distressed by their mercenary attitude? Perhaps he saw the

futility of all human effort and the uselessness of the fight?

"Try to fathom out the unfathomable which gives us its hand over the wall" he said. What will? Since when does a father abandon his children? Unless, when sick, he was visited by some negative religious entity or other who called on him to break off with us (...).

"For goodness' sake, explain it to me, try to find out.

"(...) Make enquiries quickly and try and find out what could have happened. Does he think he is dying and wishes to avoid a ma .. (masonic) funeral. Where is there to go and what is to be done? Tell me when he can get up and I will come straight away, but not to his home, where he is surrounded by strong believers.

"Your unfortunate

Jean"

No other document in the Lelarge collection refers to the matter, nor any document outside this collection that I know of, so that, unfortunately, we have to leave it at that. At most, we can ask ourselves whether any of the theories put forward by Mallinger in his letter corresponds to the truth of the facts? Anyone who closed the matter would be rash. There is one certainty in the matter, but it is a great certainty: Dantinne soon went back on his decision, to the great joy of his friends, and no doubt of his "children", and to ours today. And what is more, he then gave a new dimension to Belgian esotericism, which in the following year, began to spread to neighbouring countries and even across the Atlantic under the auspices of the FUDOSI.

FUDOSI ... these initials have occurred repeatedly in our text from the beginning of this chapter. It would have been the time to give it proper consideration if the third chapter of this work had not been concerned with the conception and then the birth of the Federation, the area which saw it being organized as an emanation of the international or universal Rose-Croix and finally its extension today. Since Dantinne's life before the war can be merged with the history of events which will be explained later on, I will not mention that here. But a few words must be said about our subject and his hermetic companions under the terror of the Nazi occupation.

DURING THE OCCUPATION

Whereas all initiatic societies, whether masonic or not, were forbidden to be active (because the main function of any traditional organization is to liberate man from within and this internal liberation cannot help but have an effect at the social level) the FUDOSI was no exception to the rule, and was even considered by the occupying authorities to be the most dangerous initiatic order, which is understandable because of its international nature and the fraternal union it had with a number of initiatic societies under its auspices.

Now, as is well known, strength comes from unity: the occupiers saw in it another masonic plot, often believing this term to be synonymous with initiatic.

However, work continued for the FUDOSI as such, as well as for orders which were affiliated (and others, almost everywhere in Europe which were not) at the constant risk of the lives of the brethren; communication between them was practically cut off. In Belgium in particular, and especially in Huy, meetings took place, often in Lelarge's home, where Dantinne came to officiate or even confer initiations.

Jean Mallinger undertook the coordination of general work, even though he was under surveillance of the Gestapo who searched his home seven times and even arrested him during one search, and then let him go. Lelarge was the intermediary between Hiéronymus and Mallinger. Just now, I mentioned the help given by Dantinne to Lelarge in his resistance activities, whereas, as we shall soon see, he published a series of articles on the history of folklore in Huy at the request of the occupiers. Now this matter, as we shall see, was not without consequences.

My friend, Roger Maréchal, collected accounts given by Dantinne's neighbours in Huy at that time, which he passed on to me. They saw how, often hardly having eaten anything himself, he spent most of his spare time helping to feed the starving people in the town, especially within the framework of a humanitarian association, the Leopold III home.

THE LIBERATION

As a historian and librarian, Dantinne, as I just mentioned, had written a series of articles about the town of Huy for the occupying administration. They wanted to find evidence of collaboration in them. That is how some unfortunate person, when things were being settled following the well-founded euphoria of the Liberation, rushed up to him and cut off his beard, which had, it appears, been very long and well-looked after. Dantinne was seen to break down and cry, no longer even daring to go before the courts to justify his behaviour under the occupation.

Jean Mallinger, a lawyer to the court in Brussels, who was also his friend and faithful colleague, acted as his defence. A short time before he passed out of this world, he gave his testimony to Roger Maréchal in a letter which the latter passed on to me and from which, with his permission, I am reproducing the passage which interests us"

"I believe it is no longer necessary to clear our friend's name on the accusation of the lack of public-spiritedness which was brought against him. Indeed, I have pleaded in his favour before the magistrate's court in Huy and I have succeeded in having his name, which was wrongfully included on the list of anti-social people, deleted from this problematic list. I had brought forward as witness for the defence the late Léon Lelarge who was attaché to the Cabinet of Minister Rongvaux who

came to testify to the patriotism of our friend and of his devotion to the resistance."

The matter was taken care of legally by a no-case submission and a deep wound in Dantinne's heart. I do not doubt that he forgave those who had accused him, but he did not resume his office of librarian.

THE DEATH OF DANTINNE

Concerning the period between 1946 and 1969, the date of his death, I have, unfortunately, little to say due to lack of information. In 1948, "the work and thoughts of Péladan" was published and was well-received by occultists. In 1951, the FUDOSI was dissolved, whereas the Belgian Rose-Croix fell into silence, though it by no means became dormant.

On May 21, 1969, Emile Dantinne departed from our world at the creditable age of 85 years. He died in Huy, where he had lived and given light, in silence, almost in solitude.

I do not know, although this was said, whether the funeral ritual that he himself had prescribed for the Pythagorean Order, according to the teachings of the former master, was used on his body on the night of his death. In accordance with the teachings of the Western Tradition, he was not cremated. His body now rests in the cemetery in Huy. Roger Maréchal gave me the following description of his grave:

"At each of the four corners of the horizontal stone, a square has been carved out, which itself is made up of four smaller squares, separated naturally from each other by an equilateral cross. On the upper part of the stone there is a fully opened rose and in its center an equilateral cross is marked out in the rose. And below is the Martinist Pentacle."

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Dear Companions:

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How often, in moments of stress and frustration, have you exclaimed - "Oh, if I could only be myself!" What have you really meant by that remark? If you are not yourself, then pray, who are you? ! Or is it that you have been acting a part and are tired of the performance of it? Just when do you make such an exclamation? Never when joyous and happy! You always make such a remark when you are discouraged, unhappy, hampered by circumstances -- and especially when you believe you are being misunderstood by those around you. Is this not true?

We believe, mistakenly, when under the circumstances mentioned, that existing conditions are preventing us from "being ourselves." But in reality, the opposite is just what is taking place! When we are not "ourselves" things begin to go wrong and become confusing and irritating and discouraging conditions arise and develop.

The occultist knows that matter is crystalized spirit. To say it another way: all matter has a spiritual source. Matter is a result, not a cause. Confusion, discouragement, discord and inharmony are likewise results -- not causes.

If you were to ask a group of persons what they regard "being oneself" means, the majority would answer along these lines: "Freedom to express myself without any restrictions." "The ability to do just what one pleases without regard to conventions or the pleasure of others." "To have people accept me just as I am, with all my faults and habits." And so on. How many, do you think, would say: "Being able to express my finer self at all times and under all circumstances." ?

We have become so accustomed to our habits and mannerisms that we regard them as ourself! Our habits change many times during a lifetime, showing how ephemeral they really are -- and yet how deeply we resent anyone criticizing our habits as though they were challenging the finest and best in us! Habits are paths of action developed and used by our vehicles. Some of these paths are constructive, others are definitely destructive. We call them good or bad habits. The good habits increase our ability to express the Divine Spirit within, while the so-called bad habits actually hamper the Divine within from expressing freely.

Because we have three definitely formed vehicles we have habits that affect each of them. We have physical habits, mental habits and emotional habits that affect us physically, mentally and emotionally. All affect each other -- and eventually, all either hinder or help the Ego. Habits, therefore, are very important in our lives, especially so because they are so difficult to change when once firmly established and yet: they CAN be changed.

The general impression seems to be that habits formed early in life are those which remain with us throughout life. Also, most habits are formed early in life. This is true of young souls but progressive and advanced souls are acquiring new habits almost daily, as the need arises. But why am I stressing habits so much -- when the real subject is "ourself" you may wonder. Because our habits are the outer expression of our inner selves. When we change within, our outer habits change also. IT NEVER FAILS. Then, according to this, do we carry some of our habits from one incarnation to another? Ponder and think. What is a habit? It is doing, feeling and thinking something in the same way so many times that it becomes automatic and therefore gradually a part of us.

Take any habit you may have, analyze it carefully and you will find just what I mean. If you have regular sleeping habits you will find yourself awakening daily at precisely the same time, almost to the minute. If you have kept a diary of your daily activities you will be amazed to discover how closely they repeat themselves each year following, to a degree of exactness that is really outstanding and yet -- at the time -- you felt that each day was different from the previous one.

Habit functions through the rhythm of cycle and that is why habits are difficult to break. It is because they have entered into a cycle of expression in every vehicle we possess. Mundane science claims that habits form grooves in the brain processes, but that is only the physical structure. What mundane science does not deal with as yet, and therefore does not consider, is that there are counterparts in the etheric body and the astral body. That is why, when people "pass over" to the other side of life and have relinquished their physical bodies **they still have the same habits they possessed while incarnate.** The physical brain and its grooves are gone ... but the individual still has the same habits. Does this begin to clarify something for you? Are you beginning to appreciate the importance of habits? Do you realize the part they play in your life? Can you allow a so-called habit to control you ... and not feel that it is important to correct it, if it brings you pain? If you do not correct that habit **here** you will have to correct it on the **other side** of life, if you wish to progress on the inner planes. That is how important a habit becomes.

Take the habit called drinking. That habit not only causes great distress on the physical plane but when the individual makes the "great change" the distress is even greater on the inner planes. In cases like these we have all been told repeatedly about the astral body's thirst for liquor and of the inability to satisfy that thirst because of the absence of a physical body which is the instrument necessary to fully gratify that thirst. Did you know that a habit does not become such until the astral and etheric bodies respond to the same path of action? We then say that it is the "subconscious" that is doing the work. All our "involuntary" activities are definitely controlled by our other vehicles.

Habits should have for their purpose **facility for expression** -- and not, as is more frequently the case -- **hinderance of expression.** When your habit, whatever it is, is helping and facilitating the expression of the finest that is you on every plane of being and is causing no one distress, that habit is worth cultivating and encouraging, for eventually that habit will develop into a talent and, if continued to its ultimate capacity: a faculty.

Most people are not aware that habits are the channels used for the easiest expression of what we are. For this reason, what we really and truly are is ever seeking expression, and this constant inner urge is forming paths of action for the inner vehicles before they finally find expression on the physical plane.

Take the infant who insists on using his left hand in place of his right. Where did it acquire that habit? Surely not upon the earth plane for it has not lived long enough to acquire that habit. It was born that way. It brought the habit with it. Had we been able to follow the experience of that Ego we would find that in the previous incarnation use of the left hand had been greatly developed, perhaps by necessity of some kind, possibly through even having lost the use of the right hand by amputation or some accident that compelled the constant use of the left hand. This would not be heredity. It means that the vehicles became schooled to the use of the left hand and, as a result, many habits were modified to fit the needs. The habit did not become automatic until the etheric and astral bodies were responding synchronously. When the final change came, the path of action or habit had become transferred to the left side. This was incorporated and carried over with the

seed-atoms of these vehicles and when they returned to physical expression the left side still had greater facility of expression.

The reason why habits are easier to nurture in children than in adults is that in a child the etheric and astral bodies, as well as the physical, are in the process of formation and even though the seed-atom is acting as the matrix or pattern for these, nevertheless their substance is pliable and plastic and more easily subject to change than later, when crystallization of the physical body has taken place. Habits we possess at the time our various vehicles attain their maturity are more difficult to overcome or change because they have crystallized into all the vehicles. Therefore, any change must affect all the vehicles and not just one. With a child, the habit is usually only in the physical and has not yet taken hold in the other vehicles.

Take the habit of biting one's finger nails. Nearly all children have had it and, if allowed to go uncorrected, they are miserable later on trying to overcome it. Now this habit may seem trivial and unimportant and not worth mentioning but it has caused untold misery to all possessors of the habit to the extent of affecting them emotionally and mentally.

The reason for this result is that they feel, subconsciously, that they are doing something that is looked down upon by others. From childhood they have been told of all kinds of dire things about biting finger nails. Parents, with good intentions, have inculcated the most fearful thoughts into these little nail-biting offenders until, every time the child bites its nails, it develops a sense of guilt about the act itself ... but as it has not received the proper handling for correction of the habit, the habit has continued with fear added to it. This has produced a peculiar condition between the astral, the etheric and physical bodies. There is not a complete and harmonious blending between these and, as a result, emotional unbalance is created. Such people will be found to be very high-strung and excitable, and if undue pressure is placed upon them or in their lives, they are apt to break under it and among such persons we frequently find nervous break-downs. It is often found that those who have had the nail-biting habit at some time in their lives have had a so-called nervous break-down.

Now all this may seem adrift from our original subject which is "being oneself" but, strangely enough, our habits and being oneself are very closely related. Our habits are not ourselves but our habits reveal us. To illustrate: a fine, sensitive soul, regardless of background and environment, will acquire and develop refined and sensitive habits -- quiet ones. They constantly surprise us with their instinctive gentleness and kindness, while others, who have been brought up in surroundings of culture and refinement may show coarse, uncouth habits and their habits may be contrary to their childhood surroundings and up-bringing. This shows that habits are not just the product of environment but of something far deeper than that and are most important in the expression of ourselves.

Whenever we are compelled by life or our associates to change a habit we have formed, whether it be on the physical, emotional or mental planes, we cry out: "Oh, how I wish I could just be myself." In other words, we resent charting a new path of action. The habits we form on the planes just mentioned determine whether we are leading full, happy lives, -- or lives of restriction, repression and unhappiness.

Companions: the repetition of a given action, feeling or thought becomes a habit. Through repetition it forms a pathway or cycle on all the planes of consciousness and functioning and that is why it facilitates or hinders action. When we are truly happy, we

are being ourselves, because it means that our vehicles are co-ordinating and working together in harmony to give easier expression to the Divine within us.

When the Divine within feels free and unhampered by the vehicles and the habits these have acquired, the soul is free to feed or nourish the Ego and the Ego is free to commune with the soul of us. It is an exchange that uplifts and vitalizes our entire being to such an extent that those who have the vision will look upon these individuals and see so much light around them that they seem almost to be on fire. The Divine Fire within us reflecting through all the vehicles and transforming them into one unit of light and power.

Being ourselves is a wonderful experience. It is not giving in to all our habits and whims and weaknesses which limit -- but allowing all our strength and beauty and fineness full and free expression, controlling all the factors that otherwise limit and inhibit the expression of our best. It was said earlier that a habit can become a talent and later, even a faculty. By the same analogy a habit can become a fault and, eventually, a deformity.

You wonder about this last statement? If a wrong habit affects the etheric and astral bodies, can't you see where it is affecting the matrix of the next physical body? Frequently people acquire so-called bad habits through carelessness and indifference and their disinterest in correcting it shows an inner lack that is bound to express outwardly in a subsequent incarnation or manifestation. Let us get this point perfectly clear: **our bodily imperfections are not the fault of our parents.***** If that were so it would be unjust to us. Yet they are frequently and popularly believed to be so. **Bodily imperfections are the fault of our own carelessness, the carelessness of the incarnating Ego.**

This does not mean necessarily that it is a young soul; frequently it is a very old soul who incarnates in an imperfect body. In previous lives it has concentrated all its thoughts and habits in mental things so that the physical vehicle has been neglected through careless lack of interest in it. This is not **BALANCE** and therefore the seed-atoms of the physical and etheric bodies, not receiving the proper care and nourishment, have suffered a lack that must be duplicated or repeated until corrected. They have not accumulated a sufficient reserve stock for future use. It is very difficult to convey this thought, in all that it implies, I know.

Remember that cells have an intelligence of their own. They have feelings of their own and physical manifestation of their own. We hold, within our bodies, a universe as marvelous and intricate as the universe without us. When we acquire habits, we are harnessing these cells into a definite path of action and so long as our habits are constructive -- the cells will respond to the constructive effort. But if there is carelessness and slackness as one or more of your habits -- disorganization takes place and the inability to form a new perfect body is the result. Well, these are the facts.

Accordingly, the soul of an incarnating Ego may be that of a mental giant, one tremendously talented, but through too profound concentration in previous lives has lost the art of physically constructive habits and so, for the time, has lost the art of guiding to a perfect conclusion the building of a perfect body. Strangely enough, the carrying of an imperfect body through one or even two incarnations will make such a deep impression upon that soul that it will quickly overcome its deficiencies and through the law of polarity learn to build a beautiful physical instrument or body in the next. Mankind is moving onward, forward and up, and the beauty and perfection will come on all levels. And it will be by the effort of Man himself, that this will come.

***** Brethren interested in this study should read Papus' REINCARNATION.**

Nothing in nature is wasted; everything is utilized. The next time you see one who is born physically imperfect remember that such a one is learning many valuable lessons and growing faster, possibly, than he who is pitying him.

Deformity is not a karmic punishment but the result of one's own inability to produce a well-formed body, due to habits in the previous incarnation. This is **not** punishment in the sense of the word as it is generally understood. It is simply a **RESULT**.

Now what about the loss of a faculty due to an accident. Will this affect the vehicles in a subsequent incarnation? It all depends on the cause of the accident. If the accident was due to one's personal carelessness, unless such a one ceases to be careless he/she is likely to have other accidents, **until they learn to be careful and thoughtful**. If the accident was caused by the carelessness, (or seeming carelessness) of another, the 'victim' may be paying off some karma, but is most likely acquiring some new and valuable habits and gaining in spiritual strength.

It is through our habits that we retain some degree of our previous personality from incarnation to incarnation. Study your habits and I believe you will begin to understand. Habits are a very important part of our outer being because they are revealers of what is within. Watch your habits and transmute them all. It can be done! It MUST be done ere you can progress. Whether we know it or not every habit we possess reveals our personality and personality is the expression of our real self, - our Ego.

SKILLFUL WORKERS HAVE ACQUIRED CONSTRUCTIVE WORKING HABITS.

CLUMSY WORKERS HAVE ACQUIRED HINDERING HABITS.

If you are not making a success of your life, **EXAMINE YOUR HABITS**. Remember: Habits eventually take form. If you possess a bad habit that you do not wish to see take form, **change it now**, before it is too late and becomes a deformity. Transmute it into a talent and rejoice in an added opportunity of being yourself.

Are you distressed, discouraged and unhappy? Why? Analyze your habits of living, your habits of feeling and your habits of thinking. In one of these three groups you will discover the reason and the answer or solution. Dear Companion: constructive thinking can become a habit just as destructive thinking can. Which do you prefer to acquire?

Habit is such a subtle thing that, at times, it is difficult to know where habit begins and our true self ends. However, if you penetrate sufficiently deep, you will always find that a habit, no matter how trivial, has a spiritual, mental or emotional foundation or cause. Take, for example, the simple habit of eye-blinking, and coughing. These are two natural habits nature has developed. One to help spread moisture over our pupils and also as a protection against outer particles. Yet the persons who have an inner fear of some kind, of which even they themselves may be unconscious, will find themselves blinking with great frequency until it becomes such an unconscious habit they are not even aware of it. The same applies to coughing. It is nature's way of clearing our throats of impurities. But frequently persons who have been distressed by certain things or embarrassment and have wished to speak out but for some reasons of tact, fear or resentment have remained silent, acquire a dry, nervous cough which eventually becomes a true deformity and they cannot stop. Doctors call it hysteria. The seat of the trouble is in the astral body - the emotions.

The inability to sleep is a habit which has mental and emotional sources with fear as its basis. An individual who is emotionally and mentally undisturbed, usually sleeps very deeply. The inability to sleep is caused by the inability of the etheric body to separate readily from the physical. Of course, purely physical conditions can cause this and the most frequent is irregularity of the blood stream or, as you term it, blood pressure. Do not forget that the blood is the home of the Ego and therefore anything that affects the blood causes an instant effect upon the Ego and the vehicles through which it functions. The blood can affect these quicker than anything else in our bodies.

This is why fresh air is so vital and important to our health. Fresh air is our greatest blood-purifier, yet how sadly we abuse and deprive ourselves in this respect. Sitting in a smoke filled room is one of the poisonous things we can do without! Yet it occurs everywhere and seems to be regarded as smart and proper. Man's folly truly knows no bounds.

Companions: try to cultivate and acquire the habits of health and well-being that will improve and increase your usefulness, your power for good; increase your ability to serve your family, your immediate fellowmen and your country and -- above all -- our heavenly Father, the very Source of our being. The Mystics Menu and the breathing exercises given earlier are a reasonable guide which will pay great dividends. Take care that you do not neglect to follow the suggestions.

"Being ourselves" is expressing the Divine qualities and attributes we all possess. When we feel uplifted, inspired, strong and in harmony with those about us, we never feel or say, "Oh, if I could only be myself." And why? Because in those flashing moments of upliftment and happiness we are really being ourselves, strange as it may seem.

Oh, why not give the Divine within you the greatest opportunity for expression instead of hampering it at every step? Do not jealously guard your habits as though they were your real self, in the notion that without them you would lose your personality or identity! Man has built his worldly conventions which are nothing more than **social habits**, some of which have been carried to senseless extremes. These will all be replaced by others as man increases in his ability to choose the real from the false.

Habits can become great blessings, talents, faculties and avenues of beauty. They can also become just the reverse. The choice is always your own! We all know when we are "being ourselves". A feeling of well-being fills the heart and mind, and we have a glowing feeling of friendliness for every living thing. Some of us have these feelings only fleetingly, while others are able to hold them for a long period. The longer we are able to sustain this condition, the easier it becomes and the longer it will remain the next time. **TRY!** You will be forming the practice of "being yourself".

Your Ego, the Divine Fragment within, knows that being yourself produces joy, health, happiness and well-being not only in yourself, but in others as well. Know this! When you feel "out of sorts," resentful against life or people, when you are discouraged or unhappy, **you are not yourself**, and that is why you cry out "Oh, if I could only be myself"!

Leading an upright, constructive life can become just as much of a habit as breathing is. Think that over! Yes, breathing is itself a habit, just as is the beat of your heart and your digestive processes. All are responses to habit.

Habit is the means we can use to gradually change and transmute ourselves.

Before we can transmute a fault into a blessing we must alter the habit that produced it. Were alteration impossible, there would be no such things as growth and progress in this wonderful world of ours.

Right now, the world is undergoing tremendous changes in its living habits, emotional habits and thinking habits. Think what that means! It is an opportunity for breaking up the old crystalized patterns on a gigantic scale and replacing the old habits with better ones, for only better habits will survive what is coming.

The world is going through a period of spiritual regeneration and all obsolete and insufficient habits must give way to new paths of action. The world is in a condition similar to that which faces the individual who has developed a deformity because of his personal carelessness and indifference. The world has been careless and indifferent to the national needs of its humanity, just as the individual became careless of the needs of his physical body and the result is, the world has developed its own deformity and the present world-chaos is the result. This world-chaos must and will be corrected by man himself through the development and establishment of right habits.

Just as we are, individually, beginning to appreciate the importance and necessity of avoiding personal neglect, whether it be physical, emotional or mental, we are also sensing the necessity of avoiding world neglect. Isolationism is becoming a thing of the past and the future holds an increased sense of not only personal but world responsibility.

As esoteric students, let us, individually, reconstruct our lives from the bottom up and revitalize our entire being by eschewing the habits that hinder us, and cultivating the habits that produce healthy and constructive living on every plane of being.

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CERTIFICATE OF PROFICIENCY

This is Part Two of the three part examination for the College's Certificate. Please write clearly, give your name and key number and write on one side of the paper only. You can submit the three parts of the exam separately or send them all in together.

Proficiency exam No. 2

Write a brief essay, not exceeding 500 words, explaining Pasqualez' General Doctrine.

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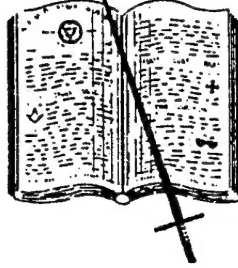
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THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear John:

We were certainly glad to hear from you and thank you for your nice letter and observations.

There is no person, or no organization on earth that knows Absolute Truth although a lot of them, (perhaps most of them), would like their members to think that they do! We, as an organization, have no doctrines or opinions on anything! But of course all of our "staff" have their own individual ideas -- and so does yours truly! We are simply a re-distribution center, relaying the traditional teachings of the Martinists, Rose+Croix, Kabalists, Alchemists, Gnostics and Hermeticists. We despatch this information to students who are free to take what they can use and leave the rest.

You may just find, as you go along, that many views you hold now will change, and many things you reject now, you may begin to consider later on! This is as it should be for there can be no advancement if there is no movement! Do yourself a favor and keep a flexible mind --- take what seems to vibrate with you best and don't worry about the rest!

We follow the world reports on television and when there is unusual activity -- tornados - hurricanes - earthquakes - bad weather - etc. - our prayers go out very particularly for brethren there. Just this morning we were hearing of the unusually large "hail stones" that fell in your area! Hope you were safely indoors!

Please accept our best wishes in your personal endeavours and progress on the Path.

Sincerely,
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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